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Missions of the Moravians.

A short visit to the Christian and heathen Greenlanders living in the neighborhood of Lichtenau, by Brother J. C. Kohlmeister.

October 11th, 1818, I set out from Lichtenau to visit the people belonging to our church and the heathen Greenlanders, in vicinity of the hot spring, accompanied by the Greenland Brethren Benjamin Andrew, having commended ourselves to protection and blessing of our Lord.

Soon, we arrived at Kernertok, where my wife lives with his heathen relations.

Having been baptised, but left our congregation years ago. He now declares a

desire of returning to us. The

expressed great joy, when they

learned that I meant to stay over

and immediately began to clean

the house, that (as they said) I might not

be annoyed with bad smells and disagreements.

When the men had returned

home, they all met, and I discoursed to

them the words: "If a man keep my

word, he shall never see death." John 8.

Describing the great happiness of those

who believe in and follow Jesus; and,

this evening, and again in the morn-

ing the next day, besought them ear-

ily to be reconciled to God. They

said, that all I had said, "was quite

true to their mind;" but it appeared

that the cares of this earth, like the thorns

separable, choked the good seed.

From hence I proceeded to Anatourosk,

inhabitants of which are all heathen.

In this place, there was such a strong

wind, and a tremendous surf, that we

did not get on shore without great danger.

We rejoiced exceedingly to receive

a visit; and on leaving them, they all

said to me to come soon again. Hav-

ing heard that the dwellings of those hea-

then live farther towards the south

much dispersed, & the strong current

of the ocean making it impossible for

our boat to approach them without

danger, I determined to go to those of

our own people. In passing, I called upon a

heathen, Millekotek. He and his family

were in the most imminent danger of

drowning at sea, during the late great

wave from the north-west. They barely

saved their lives, but their boat was dash-

ed to pieces, of which the wife gave me

a full account, her husband being from

This heathen, being a man of

great character, when spoken to about

Christianity, had always asked whether so

man as he was needed it; but it

appeared as if the danger of immedi-

ate death had brought him to reflection, &

taught him of the necessity of being

converted for it. At least, his wife, who

was differently from her husband, told

that for many nights after this disaster,

she could not sleep for fear & trembling.

From hence I went to the Greenland

settlements, house, and delivered a dis-

patch to the family; and having visited

the other houses by the way, arrived at

Atavutivik, where I intended to take up

quarters for the night. A woman, whom

I met on the road, informed me, that they

had yesterday eagerly expected my arriv-

al, and swept & cleaned their houses.

The neighborhood of our people's dwell-

ings, families of heathen had built

large huts, and on going to see them, an

old heathen related how wicked their

religion was, and that they had even

murdered; "but (added he) we

brethren have now ceased to be so

bad; we have grown much better."

They have become, in general, more

kind, and appears quite satisfactory to

the heathen, till the Spirit of

convinces them of sin. I invited

them to attend our worship in the even-

ing, which they promised to do. As Broth-

er Beck's house was the largest of the

houses belonging to our people here, it was

most suitable for me to lodge and

have meetings in.

In the evening, both the heathen and

our people attended, so as to crowd

the large house; and I felt truly desirous

to speak in such a manner, that

every description might be benefit-

ful. First I read to them the history of

Brother Beck's suffering in the garden of

Gethsemane, & then explained, how we by

our sins had caused such dreadful pangs to

his soul, & how He had borne the pun-

ishment due to our transgressions, and con-

cluded with expressing my most earnest

prayer, that they all might on

that great day, be numbered among the

children of His redeemed by whom

all praises are sung to the Lamb that

came, and reconciled us to God by His

own blood, and hung down their heads, and

went with much apparent seriousness.

The greatest silence and attention

prevailed, and our people related, that the

heathen had hung down their heads, and

went with much apparent seriousness.

Extract of the Diary of GNADENTHAL, 1819.

The celebration of the Passion-

Easter, was again attended with

blessing. Every evening we read

that portion of our Saviour's last discourses, to the people at large, and particularly to His disciples, previous to His sufferings, which belonged, to the day, with prayer, that He would deeply impress upon our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke with all our communicants, and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, 71 persons were appointed to advance in the privileges of the church, viz. 11 to be candidates for baptism; 5 received; 15 baptized; 19 candidates for the Lord's Supper; 19 confirmed; and two to be re-admitted. Having been called by the charwoman, they all approached our house in a kind of procession, to be informed, in turn, of the favour that awaited them. It is not easy to conceive what we feel, when we see, and speak with such a number of candidates for union with the Christian church, who, but lately, have been ignorant and unprincipled heathen.

The celebration of the Lord's Supper, on Maundy Thursday, was distinguished among the solemnities of this week, by a powerful perception of the divine peace, and presence of our once suffering Saviour, when He drank the bitter cup of the wrath of God for us: 38 persons were present, as spectators.

Good-Friday, when we contemplated the last suffering and dying scenes of our Redeemer, was no less made unto us a day of great blessing, to which, both our own people, and many visiting strangers, bore testimony from the fulness of their hearts. Among the latter was our good friend, the Rev. Mr. Thom, Minister of Caledon. On taking leave, he presented our School with 25 dollars. A great many neighbours, both farmers, slaves, and Hottentots, were diligent attendants at our church, at Easter, and during the holidays.

On Easter Monday, the above mentioned 15 adults were baptized; and 5, baptized as children, received into the congregation.

LABRADOR.

Extract of a Letter from Brother BENJAMIN KOHLMEISTER, to the Secretary.

NAIN, September, 17, 1819.

Since I wrote to you in 1818, I have made two journeys, after the fashion of this country, which, considering the climate and conveniences of Labrador, were remarkably pleasant. The first took us only five days: I set out in a boat from Okkak, on the 13th of September, and arrived at Nain on the 17th. The weather was fine and warm, with a gentle, favourable breeze. My wife, who had been poorly, quite revived, and was very much entertained by the management of the Esquimaux, their cookery, and various make-shifts; and was delighted with the great variety of scenery which we met on the passage.

My second journey was made in April last, on a sledge, from Nain to Hopedale, whither I went in commission of Brother Schreiber, who had been invited, but could not go himself. Brother Beck had come to fetch me. The weather was again very fine, and we reached Hopedale on April 18th in two days. Our dogs drew the sledge over the smooth surface of the frozen snow with great rapidity. No English post-horses could do better. Both by the European Brethren, and the Esquimaux, I was received with the greatest kindness; the latter came out to some distance on the ice, to meet and bid me welcome. I was deeply affected, and shed tears of joy, on again entering this place, in which I had spent so many happy days, in the year 1804, when it pleased the Lord to send forth His Spirit, and awaken, in the hearts of the Esquimaux, that hunger and thirst after righteousness and salvation, the fruits of which have been so manifest and encouraging ever since. I was then an eye-witness of astonishing proofs of His power and love; and my heart and spirit revived, in the recollection of the all-conquering and superabounding grace, which then prevailed, and by which He drew all hearts unto Himself. Both in my public discourses, and in private conversation, during my stay, I could not help continually referring to it, and reminding these dear people of the mercy then bestowed upon them; and I had the great satisfaction to find in most of them, that the grace of God was not bestowed upon them in vain. They remembered that event, with tears of thankfulness, and resolved anew to devote themselves to Jesus, as their only Saviour and Lord, who, having by His bitter death and suffering purchased life and eternal happiness, well deserved to be loved and served by us, whom He has bought, and made His own. Having finished my business at Hopedale, and enjoyed a blessed participation of the Lord's Supper with this dear congregation, I returned to Nain, in company of Brother Morhardt. The weather was again most delightful, and we arrived safe at Nain, on March 5th.

By this short narrative you will perceive, that even in the roughest climate, and the most rugged regions, God has well cared for His creature Man, not only by giving him his meat in due season, but by

providing the means of needful refreshment, and improvement of his heart and mind, in the contemplation of His wonderful works, though different from those in Europe; and thus every where glorifying His name, and declaring His praise. The office to which I am now appointed, in the superintendence of this mission, I should not be able at all to undertake, did I not trust to my Lord and Saviour, that, together with willingness of spirit, He will also grant me His counsel and support; for without Him, I can do nothing.

Your most aff. Brother, B. KOHLMEISTER.

Extract from a Letter, from LABRADOR.

August, 1819. We have had a very long passage from England to Labrador, from the 1st of June to the 20th of August; and our vessel, the Harmony, has received many a terrible shock during the time we spent in the ice, from the 9th to the 19th of August.

Most manifest were the proofs of the fatherly care and protection of God; and we have had much cause for thankfulness, day by day: He preserved not only our lives, but our health and spirits, and His peace reigned in and among us.

When in making this voyage, we duly consider the purpose for which this vessel

sails to Labrador, then all those who are

engaged in navigating her appear to us

truly valuable characters; for they are all,

each in his degree, employed in serving

the cause of God, and venturing their lives

upon it. What hardships do they not ex-

perience! for many successive nights with-

out sleep, wet to the skin, and almost frozen

with cold; besides the anxiety which

the captain and mate must feel, how they

may bring the ship safe out and home.

Whoever has not been present, can have

no just idea how one feels, to be surrounded

by dreadful icebergs and fields of ice,

towering upon, or rushing past each other,

and to see no way out. Here no human

power can save, none but the almighty

hand of the Lord, upon which we learn to

rely. Perhaps no coast is more difficult to

navigate than that of Labrador, where,

to increase the danger, dense fogs often inter-

Establishing a Christian library at Madras, towards which a Catholic gentleman has promised £1,000.

The great importance of this Missionary station is such as to require the help of additional labourers, and Mr. Loveless earnestly solicits an augmentation of their number as soon as possible.

South Travancore.

In nearly all the schools in the ten stations belonging to this Mission, a Catechism is taught; and Mr. Mead is decidedly of opinion, that the chief hope of the Mission lies in the religious instruction of the rising generation. A central school at Nagracoil has been established for the instruction of the most intelligent boys and girls from the other schools; and separate school houses for each have been erected. At Tittevelly, a new place of worship has been opened. The number of families baptized here is about 40. Another place of worship has been opened at Agatesurum, near Cape Comorin, where several families have been baptized. Another large place was building at Nagracoil, towards which the late President, Col. Munro, was liberal subscriber. The Queen also contributed 300 trees, and the use of elephants for carrying materials, &c.

Siberia.

In the Report of last year, the Directors stated, the arrival of Messrs. Stallybrass and Rahmn at Irkutsk, their progress in the study of the Mongolian language, their visit to Selinginsk, which they considered a more eligible station for the Mission, and the serious illness of Mrs. Rahmn, which prevented their removal to that city. About the close of May last year, the continued illness of Mrs. R. rendered it necessary, that she should exchange Siberia for a more equable climate; Mr. and Mrs. R. removed to Sarepta. Mr. Stallybrass, with his family proceeded in the month of July to Selinginsk, where, he observes, there is abundant employment. He had begun to visit the neighboring tribes, and distribute tracts in the Mongolian language. He had received much pleasure from a visit of Captain Gordon, who gave him much useful information respecting the people of Ochotsk: he mentions also with gratitude the kind attentions of his Excellency Privy Councillor Speransky, the new Governor General of Siberia, who expressed his readiness to afford every assistance in his power to promote the cause of Christian Missions. Mr. Stallybrass has been seriously indisposed; but we are happy to add, perfectly restored.

Mr. Swan, who resided for a time at St. Petersburg, was usefully employed in studying the Russ language, preaching to a congregation of English residents, transcribing a Mongolian dictionary, and preparing a small grammar in that language. It was judged expedient, in consequence of Mr. Rahmn's removal, that another Missionary should be appointed. Mr. Robert Yuille, of Gosport, was therefore despatched in August last to St. Petersburg, where he and Mrs. Y. had cordial reception from the friends of the Society. In December, Mr. Swan, with Mr. and Mrs. Yuille, accompanied by Nomtu, one of the Saisangs who had been engaged in the translation of the Scriptures into the Mongolian language, took an affecting leave of their friends at St. Petersburg, among whom were Drs. Patterson and Henderson, to whom the Society is under the greatest obligations, and proceeded on their long journey to Siberia. It is the duty of the Directors, to record the peculiar kindness of the Russian Government in facilitating their undertaking. His Imperial Majesty gave orders, that letters should be written to all the Governors in the line of their route, to the Post-Directors, in the chief towns, with an open letter addressed to the post-masters on the road, also a free passport for horses, (which occasioned a great saving of expence,) together with a postilion to act as a guide and servant from stage to stage. A letter also was addressed to the Governor General of Siberia, with his Imperial Majesty's request, that every assistance should be afforded them.

It is with great satisfaction we add, that a number of Christian friends at St. Petersburg have formed themselves into an association in aid of the Mongolian Mission. We rejoice to state, that our travellers had arrived safely at Irkutsk.

CALMUC MISSION.—Sarepta.

Mr. and Mrs. Rahmn arrived here in August last, after a journey of nearly three months, and we are glad to say, that Mrs. R. subsequently recovered her health in a considerable degree. Mr. Rahmn immediately applied himself to the study of the language, and with such success, that he will soon be able to enter fully upon his work as a missionary to the Calmucs. Having visited Astrachan, on the recommendation of Dr. Paterson, he found it the most eligible station for the Mission, as it is in the centre of the tract to which the roving life of that people is confined, and within a day's journey of which, it is computed there are from 75 to 100,000 souls. It appears, that the brethren from the Scotch Society, who reside at Astrachan, confine their labors to the Tartars, so that the field, as to the Calmucs, as far as relates to that Society, remained unoccupied, and the measure proposed, of our Missionary residing at Astrachan, appears on a correspondence with the Committee of that Society, to be perfectly agreeable to them, and they have kindly promised to afford every friendly assistance in their power. The Directors have therefore authorized Mr. Rahmn, to remove from Sarepta, and his residence at Astrachan.

SOUTH AFRICA.

Pacalt's-Dorp, formerly called HoogteKraal.

Mr. Messer, who succeeds our late excellent Missionary, from whom this station derives its present name, arrived here in January, 1819, and immediately took the charge of the institution. Mr. Messer

speaks highly of Mr. Pacalt, and informs us that he has left the whole of his property, valued at more than 3000 rix dollars, to this Society. The Deputation* who arrived here in June, were much gratified with the great improvements which have been made here. There were then, belonging to the institution, five waggon, 150 oxen, 100 cows, and 53 calves. The land is cultivated for receiving 100 sacks of seed wheat, and the people are usefully employed in various kinds of labor. The women appear in church, as neatly dressed as in most country congregations in England. In the school, the number had increased to about 70. The number of gardens had also increased. Mrs. Messer had begun a knitting school, in which about 20 girls make quick progress. Mr. M. is of opinion that the work of true religion is begun in the hearts of many. A Sabbath school has been instituted, one advantage of which is, that the people who come from a distance to public worship, have an opportunity of learning to read.

* Messrs. Campbell and Philip.

Bethel-dorp.

The church at this station consists of about 200 members, and the Deputation are of opinion that as much piety exists among them, as is usually found in an equal number of persons belonging to the Christian societies in England, in which attention is paid to personal religion; and, irrespectively of this happy effect of the gospel on their minds, a standard of morals has been established among the people as a body, besides the visible improvement which has been made in their outward condition. During their visit at Bethel-dorp, the Deputation united with the communicants in celebrating the Lord's Supper. Their account of this interesting meeting shall be recited in their own words.

"While at Bethel-dorp, we showed our obedience to the dying command of Christ, and our confidence in each other at the table of the Lord. We have not heard that any of the members were absent, and we enjoyed a delightful season. We recollect the pleasure we had enjoyed in times that are past, and looked forward with joy to the period when there shall be one Shepherd and one sheepfold. How would the thousands which assemble from the various parts of the kingdom, to attend the anniversary of our Society; how would the many thousands of Christians in Great Britain, who are interested in the cause of missions, have felt, to have witnessed such a gladdening scene as these poor Hottentots exhibited at the table of the Lord. Could they have contrasted them in their former situation, in their sheepskin karosses, covered with filth, and in the lowest state of moral degradation, with their present neat, clean, decent, and devout appearance, when engaged in commemorating the death of Christ, they would have thought themselves amply repaid for all their exertions, and would have felt a stimulus in the cause of missions unknown before.

Theopolis.

The number of persons who belong to this settlement are about 500; the church consists of about 100; in the school there are about 240, but the numbers fluctuate greatly. There are about 20 gardens, in which Indian corn, pumpkins, &c., are produced, and much ground planted with tobacco, but all have suffered severely by the Caffres. The men are engaged in useful employments, and the women making mats, &c. &c. Thus the work of civilization happily proceeds.

Demerara.—WEST INDIES.

Mr. Davies's congregation at Georgetown consists chiefly of negro slaves, from the plantations up the river; an addition of 30 has been made to the communicants principally from one estate, the respectable owner of which observes, that their conduct is exemplary. The members of the congregation take pains in teaching their neighbors, by means of Catechisms, Hymns, &c. so that thousands of children, and many infirm persons, who cannot reach the Chapel, are in a greater or less degree, made acquainted with the gospel.

In Mr. Elliott's congregations in George Town, and on the West Coast of the Demerara River, religion seems to prosper. Four or five hundred negroes can read the Bible well. Mr. E. has met with much opposition; yet facts oblige the most violent adversaries to the instruction of the slaves, to admit, that the religious negroes are the best and most trust-worthy in the plantations.

The chapel has been occupied for some months, though in an unfinished state. Mr. E.'s ministry being very useful among the slaves, the Directors have contributed, on behalf of the Society, £200 towards the building; £165 has been subscribed by the white and colored inhabitants, and upwards of 40L by the slaves themselves.

It was intimated, last year, that Mr. Mercer, in consequence of the obstacles thrown in the way of his labors in Trinidad, had retired to this colony, where he was usefully employed. We have since been informed that he assists at Le Rezonvour, and occasionally preaches at George Town; but it has been judged expedient that he should proceed to what is called, the Arabian Coast, which Mr. Elliott had sometimes visited, there being in that quarter not less than 15,000 slaves, totally destitute of religious instruction. This object appeared the more desirable, as a congregation of about 100 persons had been formed at Fort Island on that river, by means of an individual from Mr. D.'s congregation, who had removed thither.

These people, though not rich, are generous, for they have built a small chapel, and have agreed to form an Auxiliary Missionary Society. Mr. Davies had introduced Mr. Mercer to the people; but a final decision respecting his permanent residence there, is deferred until the mind of the Directors shall be communicated.

Funds and Conclusion.

On a review of the proceedings of the Society, during the past year, the main particulars of which have now been presented, the Directors congratulate this Meeting on the progress of the Society's Missions in general, and the enlarging prospects which are opening at several of its stations; whilst with regard to Africa, from the judicious measures adopted by the Deputation, there appears much ground of encouragement as to the future posture of its affairs in that quarter.

In relation to the pecuniary state of the Society's concerns, the Directors are happy to observe, that the amount of its income during the past year exceeds in the sum of 216L 19s. 6d. that of any former year since the foundation of the Society; the total amount of receipts being, £25,409. 16s. 4d. They are, however, concerned at the same time to add, that this sum falls short of the amount of the expenditure during the same period, in the sum of 736L 0s. 3d. the amount of the disbursements being, £28,145. 16s. 7d. The meeting, therefore, will perceive in this fact alone an incentive to more vigorous exertions. But when it shall further consider the great additional expense the Society either has incurred, or is incurring, by the new Missions which have recently been established in the East; by those which are in course of establishment in the same quarter; by the reinforcements sent out to previously existing Missions, and that which will soon be incurred by the sending out of several more Missionaries to that and other parts of the world during the ensuing year, the Directors feel persuaded, that no further statements will be deemed necessary in order to inspire new ardour and activity at home, to meet the progressively increasing demands upon the Society from abroad.

The liberality and exertions of the various members of the Society, during the past year, and especially considering the severe pressure of the times, the Directors cannot but regard as a pledge of what will, under Divine Providence, be effected in the course of the ensuing year. The establishment of several promising Auxiliary Societies, in connexion with the Society, since the last anniversary, and the increased efficiency of others, they trust will be regarded as so many examples for imitation where no Auxiliary Societies have as yet been formed, or where the requisite portion of zeal and activity is wanting.

In conclusion, dear Brethren, we look up to that gracious Redeemer in whose cause we are all engaged, praising him for his mercies during the past year, and praying for his protection, guidance, and blessing in behalf of the Society in all its future proceedings. After the signal prosperity with which he has been pleased already to sanction and crown its efforts, we cannot doubt the continuance of his favor, and with this expression of dependence on his power & on his goodness, the Directors conclude their Report, & resign the important trust confided to them into your hands.

Mr. Hall's Tour to Panwell.

From the Missionary Herald for January.
That part of the Report of the Prudential Committee, which relates to the Bonbay Mission, [See *Recorder*, Nov. 25, 1820.] contained a large extract from Mr. Hall's account of his short tour on the continent, opposite to Bombay. The remaining parts of the journal, which he forwarded, we now insert. Panwell is distant from Bombay, across an arm of the sea, about 12 or 15 miles. Poona is the seat of the late Mahatma power, about 75 miles S. E. of Bombay. It is now subject to the British government in India.

Journal of a Tour of six days to Panwell and its vicinity.

Dec. 14, 1819.—Having previously obtained the requisite passport for Panwell and Paru, I took leave of my family, and, at the setting of the sun, the passage boat, with myself and nearly fifty other passengers, got under way for Panwell. It was a small open boat, and, as we had anticipated, we were all exposed, throughout the night, to the cold, and somewhat dangerous land winds of the season, and so crowded together that scarcely any one had room to stretch his limbs on the deck.

Soon after I went on board I had religious conversation with a number of my fellow passengers, who were on their way to Poona. But as the cold, moonless night soon came on, all seemed disposed to wrap themselves up as warm as possible, & secure, each for himself, as snug a place as could be found; and so lay down for the night.

In the morning, before I left the boat, I implored Christian instruction by reading and speaking, to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to impart some knowledge of a Saviour to some of my fellowmen who had never heard of him before.

Soon after my landing I was unexpectedly invited to breakfast with Lieut. J. M. the commandant of the place, who, whom, at his very cordial request, I was most kindly entertained during my stay.

After breakfast, I went to a large Mahomedan temple. This mosque was once a noble building, but is now much decayed. A number of people were employed in making some repairs. There were also a number of Fakirs, that is, mendicants of the Mahomedan sect; and a more insolent, arrogant, & worthless set of creatures, perhaps cannot be found. Some Hindus also were present. I introduced religious discourse, and spoke to them some time; and, finding among the Hindus, one who could read, I gave to him a tract, which he gladly received. No one contradicted. Other persons I conversed with during the day.

[Here follow the two first paragraphs, printed in the Report underdate of the 16th.]

In the morning I fell in with a young gentleman, who was on his way to Poona. He could read the Marathi language; and being disposed to take some books for distribution on the way, I gladly supplied him with a small assortment of such as I had with me.

17th. Went out at sun-rise to distant parts of the town, and addressed about a hundred people in three different places. Gave away seven or eight books among them all. After breakfast I gave six books to such of Mr. M.'s people as could read.

I then set out for two villages, one of which is situated about three miles east of Panwell. On my way thither, I sat down in a shade, and endeavored to impart some religious instruction to several persons, Hindoo and Mahomedans.

[Here follows the paragraph printed in the Report, which begins with the words "I reached the further village," &c. and which should have had the date of the 17th.]

I was then invited by a shopkeeper to go to his shop, in the centre of the village, [Tukke] situated on the main road, where he thought a greater number of people would be likely to collect. I did so, and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing, who stopped awhile, & heard more or less of my discourse.

In the midst of my speaking, a woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees; therefore she was hastening in that noisy manner to her god. Her god was but a short distance from the spot where I was seated, and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way side. As soon as she approached her deity, she vociferated her vow to it, which was in this style, "My god, my god, if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar-cane."

I was told, that there was one school in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I very readily gave.

After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked towards their charming retreat, and found the company to consist of about 60 Hindoo doctors. These are the quacks of India. They travel about the country, accompanying their prescriptions with many incantations, and are as successful in imposing on the credulity of the ignorant, as the most accomplished quacks of the western hemisphere.

These doctors were retired from their professional labours, and engaged in the more humble, though much more useful, work of braiding a kind of matting formed from the leaves of the date tree, and much used in this country for packages, and a variety of other purposes. They were seated nearly in a circle; and, with their approbation, I stood in the midst and addressed them, for a considerable time, on the principal truths of the Christian religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing, which in the least seemed to say to me, that I had made an unwelcome intrusion; but, on the contrary, at parting I received many expressions of approbation and respect.

I next came to the other village nearer my lodgings. There may be 50 or 60 small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation, and showed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few detached pages of an old pamphlet, on the subject of the late war between England and America.

The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted, and concluded my labors with them, as I supposed. I then gave books to such as could read. One man began to read the Tract called "The Heavenly Way." The people listened with great attention, and seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had before spoken till I was hoarse. I therefore took the tract and read the greater part of it, adding much by way of explanation, and of application to themselves. I never before addressed an assembly of heathens, who showed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing on his own Word, some of them might be eternally benefited. During the day I also had opportunities, for Christian conversation with various individuals, to whom I gave tracts.

18. Saturday. Soon after sun-rise I went out among the people. The first stop I made was at the house of a respectable Jew, standing in an advantageous situation upon the main road. I commenced conversation with several Jews, who were in the front of the house. People, who were passing that way, began to stop and listen; and soon a very considerable number were assembled. I imparted to them the word, of life, and distributed some books. The Jew shewed me the Hebrew liturgy, but he had not the Old Testament Scriptures in Hebrew; nor is it in the least probable, that they would have been of any use to him had he possessed them; for, like almost all the other Jews, whom I have seen in this country, he seemed entirely ignorant of the Hebrew language. He told me that there were Jewish families in the place. The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil, it has been farmed out to them by the government from time immemorial. Great numbers of Jews are found among the sepoys, both civil and military. Many of them are masons, others are carpenters, and a very few are merchants. The Jew at whose house I stopped, told me, that they had no synagogue, nor any place of social worship existing among them. Their synagogue, he said, was in Bombay. I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

I next walked a little out of the town to a large and sacred Mahomedan edifice. It was a lofty building, as large as a common parish church; and once was rather superb, but now much neglected, and decayed. This spacious building, which I supposed to be a mosque, I found to be a Peer, that is, a sacred edifice, enclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Roman Catholics, every Peer, that is, every distinguished saint, has his anniversary festival, where more or fewer of the disciples of that great imposter assemble and worship. Here dead saints are addressed by great numbers of the Mahomedans, both as objects of worship, and as intercessors with God for the living. Indeed, the Mahomedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined on them, is the time when great numbers of them repair to their burying-grounds, & throw flowers, & repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mussulmans, (as they are ever disposed to do) approach the Hindus for worshipping senseless idols, the Hindus resort the reproach by asking the Mussulman, why he worships the mouldering corpses of men.

A serious question occurs—whether the hundred thousand African Slaves are less than the pagans of Hindoostan. The latter, though numerously, are more ignorant, & less educated. The former, though less numerous, are more intelligent, & more educated. They are generally subjected to severe servitude, and often to hunger, cold and nakedness, ignorance, contempt and scourging, having no comfortable dwellings, and the females constantly exposed to the most brutal

"Behold the tears of the oppressed! Our side of their oppressors there is power—but have no comforter!"—no resource under heaven. Well may even a Jefferson tremble for his country, under the terrible reflection that "the Seminary for the education of the sons, was never in a worse state than at present."

Mr. Morrison, who has been serving people, & slaves, & who has received and sold lands, paid to the "Tahseen" & "Tahseen" will be recollect

The Missions are

SUMMARY.

Dr. Morrison states that the Chinese are a
diligent people, and from this circumstance, he
has much encouragement to proceed in his
labor, notwithstanding the impediments
political restraints, and inveterate popular su-
pension.

more than five tons of cocoa nut oil, has been
brought and sold in England, from the South Sea
islands, paid by the natives for books, and by
the "Tahitian Auxiliary Missionary Society."

It will be recollect that money, as the medi-
cine, is not known in those Islands.

The Missionaries at Malacca, have establish-
ed a fund for the relief of the widows and or-
phans of such of their number as shall be remov-
ed by death. The London Missionary Society,
which contributed £100 sterling to it.

Melhurst has visited "Prince of Wales
Island" and established Malay and Chinese
schools with the approbation of the Governor.
They are flourishing, under the care of Mr. Ince,
who distributed 4000 Chinese Tracts, which
are intensively read.

Printing Press is established at Amboyna,
in the care of the Rev. Mr. Kam. This gen-
tleman employs much of his time in the instruc-
tion of young men for school-masters, who are
employed on various parts of the Island,
of which he has the superintend-

ence.

Legal Missionary Society, Auxiliary to
London Missionary Society, received in one
year more than 4000 Sica Rupees. 23 natives
writers. They have published 33,000
in the native language.

The last Report of the London Missionary
Society, mention is made of the death of three
of the Missionaries; Mrs. Wilson, at Ota-
Maia, at Malacca; Mrs. Hampson, at
all exceedingly useful and lamented.

H. T. Adam, from the Seminary at Gos-
tupes to Calcutta, with a view to estab-
lish mission at the celebrated and populous ci-
ties.

Pearson, at Chinsurah, with Mr. Harle, is
only and successfully engaged in support-
ing numerous schools—into two of them, the
"milk system" has been introduced with ad-
vice. Mr. P. says, that "the cause of Edu-
cation has a deep interest in that part of India
that Chinsurah is highly eligible as a
missionary station."

Magapatam are four native schools and
English School, well attended. Scholars a-
round. The Scriptures are read—the preach-
ing of the gospel is heard with attention, and
the natives discuss the various topics of
Christian Religion in an interesting man-
ner.

—

Bellary, are 14 schools, in one of which there
about 70 children—besides a Sabbath School
and a school. An Auxiliary Bible Society here,
with £300 in 12 months. An Auxiliary
Bible Society, £45—a Tract Society, £24
Tracts have been distributed, and the
natives say they could have distributed as
many if they had had them.

J. Forbes, and S. Laidler, have been sent
to establish a mission at Bangalore.

—

Zante, one of the Greek Islands, Mr.
Forbes has been engaged in translating Mason
Knowledge, into Modern Greek, and in
a Dictionary in English and Romaeic.

—

Waste of Corfu have determined on the
establishment of schools in all the Ionian Islands,
to introduce the English language. They
have already been commenced in Cephalonia &
—

—

In Paris is a new Missionary Station in
the care of the London Missionary Society. Mr. E. Evans, labors here
and an Auxiliary Missionary Society
is lately formed. So, when the Lord turns
of Africans to himself, they consecrate
themselves to the upbuilding of his kingdom
and American Christians oppose the cause of
Africa, or even be indifferent to it, and yet be-
lieve that the Lord is their portion?

—

Heim, at Grikou Town, has printed a
book in the Bootchuan language, for the
schools.

—

New Lattakoo, a new chapel has been
erected—a mission house built—and several
schools formed.

—

Converted Africans are exceedingly at-
tached to their missionaries—when Mr. Moffat
entered his Kraal, where he was estab-
lished for a month, to Grikou Town &
during his return, the people entreated him
never to leave them again.

—

Auxiliary Missionary Society in the Island
of Madagascar, or Isle of France, raises \$30 dollars
for the support of a mission to Madagas-
—

—

Madagascar Mission has been frowned
upon commencement, in the early removal
of Mr. Evans and Mrs. Jones, the wives of
the missionaries, also in the removal of Mr.
Jones, and his infant child, beside the severe
loss of Mr. Jones.

—

Mr. Wray, has under instruction
several people—60 of whom are children of
slaves.—He baptized in 1819, and admitted 7 to the Lord's table.

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A Missionary Society, raises 40L per
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POET'S CORNER.

For the Boston Recorder.

Mr. JUDSON's view of Pak-gan, January 18, 1820.

Far from my home, my country, and my friends,
On Pak-gan's high raised edifice I stand,
A mournful shade o'er all the scene attends
The midnight darkness of a heathen land.
On all around I cast a solemn view,
Pagodas, temples, monuments arise,
Some crushed in ruins, some their pride renew,
The altars of a heathen sacrifice.

The time-worn pillars of the city gates,
Her tottering walls all moulderling in decay,
Bring flesh to mind her proud and ancient dates,
When Pak-gan flourished in her brightest day.
O Heaven thought! that centuries, and years,
Have hurried on their millions to the tomb,
While Gospel grace has never reach'd their ears,
Or warned the sinful nation of its doom.

Here may the messenger of grace divine,
Weep o'er the relics of a Heathen Land,
Yet may he hail with joy the glorious time,
When thro' the world shall heavenly light expand.

In gloom he views the darkness of the past,
But Christian hope a brighter scene displays,
Faith looks triumphant o'er the barren waste,
And hails the glorious light of gospel days.

Oh animating hope! Ah-rah-han's fame,
Shall sink to dust, and all their glory fall,
His shade shall murmur o'er the sad remains
Of Pagan grandeur, he cannot recall.

And dost thou smile at this prophetic voice?
Stay yet a little, and a voice divine,
Shall cause thy wide dominion to rejoice,
And make the Gospel's Heavenly light to shine.

Soon Zion's Watchmen shall their standard raise
In Heathen temples, and aloud proclaim,

Emmanuel's kingdom while his lofty praise
Shall sound the lasting honor of man. L.

From the Religious Remembrancer.

THE MARINER'S CHURCH.

On Sabbath morning, 21st inst. a new flag, the signal for meeting, was hoisted at the Mariner's Church in this city. This flag was procured by the exertions of Miss Elizabeth White and sister of the Northern Liberties, in collecting subscriptions for the purpose. It was made by Mr. Dunstan at a very low charge, and gratuitously painted by Mr. Woodside; so that, with the money obtained, besides the flag, several chairs have been purchased for the use of the Church, and some tracts for distribution.

The flag is in size, 13 by 8 inches, with an azure field and white border. The symbols are—on the top, the morning and evening stars; in the centre, a dove on the wing, with an olive branch in her mouth; and at the bottom, an anchor. Inscriptio—'MARINERS' CHURCH.'

The Rev. Mr. Eastburn, the stated preacher, addressed the congregation from the four last verses of the 6th chap. Hebrews. He spoke of the stability of the Christian's refuge as predicated on God's immutability; and of the necessity for sinners actively to endeavor "to obtain salvation," by "flying for refuge to lay hold on the hope set before them in the gospel." He illustrated the import of the doctrine by referring to the emblems on the flag: that, as the evening star indicated the approaching darkness of night, so the shades of death were advancing; and as the morning star denoted the dawn of day, so the light of everlasting day would rise upon every soul, who, like the dove that "found no rest for the sole of her foot," would fly to Jesus Christ the Ark of safety, and thus become personally interested in that heavenly hope, which, as an anchor, would secure him from shipwreck, and ensure him an abundant entrance into the bays of rest.

The following hymn, of which a number of printed copies were presented by Mr. Mertz, was sung on the occasion.

A MARINERS' HYMN, C. M.
Presented to the Rev. Joseph Eastburn, a Pilot of Jesus Christ, the Captain of his Salvation, and now cruising in the oiling of Eternity. Written by Rev. J. W. Scott, and sung by the congregation in the Mariner's Church in Philadelphia, on Sabbath 21st January, when the new flag of the Church was hoisted.

While o'er the swelling sea of life,
Poor sinners heedless sail,
Their guilty passions drive them far,
Till cheering prospects fail.
Then gloomy storms and fearful roar
Of tempests threaten death;
And yet all hands despise the name
Of God who gives them breath.
But Oh! how merciful! how good
Is He whom sinners hate!
He kindly sends his pilots out
To warn them of their fate.
[Along the dangerous coast of Time,
The Pilots hail each crew—
The guip-stream sets to endless woe,
The dismal port's in view.]

See hoisted high the flag of love,
By heavenly breezes waved;
Here Sailor's stop, and orders hear,
Obey, and you'll be saved.

The Captain of Salvation calls,
O wretched Seamen stay!

Now change your course and heav'nward steer,
The pilots show the way.

Then, like the stars of morn and eve,
Your future days shall prove;

Not storms of death your hope destroy,
For CHRIST your souls will love.

The dove of peace portends the land

Of joy and holy rest;

There Jesus dwells and makes his saints

With him forever blest.

The two last stanzas particularly allude to the emblematic figures on the flag.

The dove of peace portends the land—

It is common for vessels at sea when nearing the land, to be visited by the plump inhabitants of the forests. And sometimes after recent storms, having been driven by the gale beyond their usual flights.

These little warblers,

Weary on the wing, alight upon the masts,
And cheer the sailors with their grateful song.

MISCELLANY.

EDUCATION

OF YOUNG MEN FOR THE MINISTRY.

Extract from Rev. Professor Porter's Sermon; continued from page 20.

We proceed in our third inquiry, by what means is the Gospel to be published through the world?

God, the Supreme agent, will accomplish this, by the instrumentality of the Bible, and of preaching. The combined agency of the church is requisite to the operation of both these instruments. Christians in general may contribute directly to multiply copies of the Bible. And this charity, which has marked with unprecedented lustre the commencement of the nineteenth century, has proceeded with a success so splendid, as almost to cast into the shade every other achievement of benevolence. Are we in danger then, of feeling too much the need of Bi-

bles? Certainly there would be no reason to apprehend this, if our zeal were increased a hundred fold. But we are in danger of feeling too little the need of living preachers. If fifty thousand Bibles were sent to the pagans in our western wilds, without the agency of living instructors, not one of these Bibles would ever be read.

In preaching the Gospel, however, the church collectively cannot engage, except through the medium of those who are regularly called and prepared for the work. Hence *Missionary* establishments arose, designed to support religious teachers among those who were not able, or not willing to furnish such support themselves. Want of funds for this object, was the chief difficulty apprehended, at the commencement of this work. In its progress want of *preachers* became in fact, the great and alarming obstacle to be surmounted by Christian enterprise.

Hence *Education Societies* arose, designed to give pecuniary aid to pious young men, whose own resources were inadequate to the expense of their studies, preparatory to the ministry. Before this period, here and there an illustrious Christian had endowed a theological professorship, in some favorite college, as an auxiliary to the church; or had contributed relief to the necessities of some favorite theological student. No society, established expressly for the purpose above-mentioned, existed within my knowledge, till the year 1810. The subject gradually gained upon public attention. In 1815, a few pious young men, in Boston, proposed to unite their efforts in aid of some single charity student. This led to prayer, and reflection, and consultation more extensively; and gave rise to the *American Education Society*, which in 5 years, has aided not one student merely, but more than two hundred and fifty; and which is calculated on the broad plan of extending assistance to proper candidates, in every state, and of every Christian denomination. This Society exhibits no equivocal character. Combining genuine liberality with the simple integrity of evangelical principles, it has been extensively hailed by good men as worthy to be ranked among the noblest institutions, to which the enlightened piety of this age has given birth. If it were necessary to say that its conduct hitherto, has fully corresponded with its early professions, I might affirm this with great confidence, having, from its commencement, been associated, in all their measures, with its Board of Directors. In examining candidates, evidence of "piety, promising talents, and real indigence," has been deemed indispensable. But the question I presume has never been put to any such youth:—"To what religious denomination are you attached?" This is proof real catholicism, such as no similar society in the land has exhibited. Five denominations have shared harmoniously in the benefit of its funds, nineteen twentieths of which, probably, were contributed by one denomination. I might say more: excepting one recent instance, the result, as I trust, of misapprehension, the Directors of this society have escaped all imputation of sectarian partiality, and this too, while the jealousy of sectarian feeling, still too prevalent in many minds, has been slow to credit the sincerity of views, so far above the standard to which Christians have been accustomed.

Besides the Branches and Auxiliaries of this important institution, kindred Societies have arisen, and come forward with laudable zeal, and with various success, in this good work. But, are all these efforts necessary? Every one claims, and ought to claim the right of judging for himself; because conviction must be the basis of efficient action. We appeal then, to facts; to facts indeed, many of which are already familiar to intelligent Christians, but which, notwithstanding, need to be often repeated. The whole number of missionaries, now employed in spreading the gospel among those who are unevangelized, is about 360, or less than one to a million and half of souls. Asia, which contains more than half the population of the globe, has only about one Christian teacher to five millions of souls. We take for granted that it is our duty to assist in evangelizing these regions: but to what extent? Shall we say that in this country one preacher to a thousand souls is indispensable; and in those countries one to twenty thousand insufficient? Here, Bibles, Tracts, scattered Christians, and Christian institutions, are potent auxiliaries in promoting the work of salvation. There, the missionary gropes alone, in a starless night, and a trackless wilderness, unaided by those collateral means of instruction, enjoyed in Christian countries. Three hundred preachers for the United States, or one for Boston, would be a more adequate supply, than one to 20,000 pagans. But say one to 20,000. By a fair average on different parts of Christendom, it is our proportion to furnish, at least, 2,000 missionaries for the heathen.

And how stands the account with our own country? In describing the moral state of its extended population, common justice, and the intrinsic delicacy of the subject, demand great care and accuracy. Statements, false, or doubtful, or exaggerated, produce mistake abroad, and resentment at home. But because falsehood should not be uttered, may we not speak truth? Or because truth is not to be spoken indiscretely, may we not speak it at all? What if a hundred thousand of our countrymen in one region think it no calamity to live without Christian institutions?—it is then no calamity?

But we are pointed to large districts where open vice has given way, within a few years, to religion and good order. Has the moral wilderness then transformed itself into a fruitful field, without the effort

of Christians? Or have Christians acted without first seeing that effort was demanded?

We are told that our new settlements are every year rising in their moral prospects. So, we trust in God, are the heathen. But how? If Horne, with trumpet tongue, had not roused the slumbering church; if Buchanan had not lifted the pall of death, that covers the millions of India, your Millises & your Warrens would never have set foot on pagan ground.

DISSERTATIONS—No. IV.

For the Recorder.
The moral tendency of the distinguishing doctrines of the Gospel.

The distinguishing doctrines of the Gospel have a tendency to promote love to God. The display of his perfections and the dispensations of his moral government have this general tendency. The contemplation of the wonders of his grace in the redemption of man must awake the emotions of love and gratitude. God freely gave up his own Son. The Son voluntarily surrendered himself to effect the salvation of man. The consideration of man's native character, his moral defection, AND GUILT, increases our obligations to God for the provisions of his mercy. Nothing can promote the exercise of love and gratitude in a higher degree.

The doctrines of the gospel present motives to *repentance*; motives, which no person can reject without violating the plainest dictates of his conscience. The holiness of the character of God, the nature of sin, the retributions of eternity, and the free invitations of the gospel, are exhibited in the most impressive manner, and their obvious tendency is to awaken the attention of the sinner. No one, who duly considers, that his transgressions have been committed against a benevolent Being, can avoid feeling within his breast the meltings of that "godly sorrow," which "worketh repentance to salvation."

The doctrines of revelation inculcate "holiness, without which no man shall see the Lord."

The consideration of the effects of sin has a tendency to deter us from its commission. The justice and mercy of God, and the example of Christ, induce us to practice the duties of the gospel. A life of holiness is the expression and evidence of love to God. The inducements to such a life are as powerful as the enjoyments of heaven are desirable.

The distinguishing doctrines of the Gospel have a tendency favorable to the cultivation of Christian humility. When man has made his greatest exertions to obtain salvation, he is taught to ascribe all their efficacy to divine power. He disclaims all pretensions to merit, and acknowledges, that his "sufficiency is of God."

And, when, on the borders of eternity, he beholds the awful gulph, from which he is saved by divine goodness; when, his heart is filled with the anticipations of the blessedness of his inheritance, with what deep-felt humility will he ascribe his salvation to God. It will constitute the consummation of his happiness to join his feeble voice with the great multitude, "saying: Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood."

For the Boston Recorder.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."—Matthew xiii. 34.

In this way was delivered no incalculable portion of the instructions of our DIVINE MASTER, who knew what was in man, and needed not, that any should point out to him the secret avenues to the affections and conscience: did this exalted authority for the use of tales and allegories in education require confirmation, we need only appeal to the experience of any one who has employed them.—If you please the fancy of children and interest their minds, you at the same time throw open their hearts, for the reception of any principles you wish to inculcate; how important then is it, that this method of instruction should be applied in the cause of *Evangelical Religion*. With these views, and in pursuit of suitable books to effect this great object, in my own family, I considered myself fortunate in meeting with "the SUNDAY SCHOOL or Village Sketches," a small work recently published at Andover; it professes to detail the rise and progress—incidents and instructions, of a Sunday School—and so well records with my plan! I would recommend it to the attention and examination of the religious public through the medium of your useful, and widely circulating paper, in hope that it may supersede some of those idle picture and story books, which thoughtless parents too often place in the hands of "young immortals," thus chaining their souls, by an early taste for folly, dress, and fashion, instead of directing them heavenward.

A PARENT.

"Village Sketches," are for sale at No. 1, Cornhill.

MISSIONARY ANECDOTES.

A little Girl in Gloucestershire, Eng. used to subscribe one half-penny per week to an Auxiliary Missionary Society; but by the failure of employment where she had been used to work, she found herself unable to continue her subscription; yet, being unwilling wholly to discontinue her contribution, she devised the following method:—The farmers being in the habit of allowing the poor to glean in their potatoe fields, she went one morning, and with no small labour, procured a basket full of potatoes. These, she carried to the collector who used to receive her subscription, and begged him to accept the potatoes instead of money. The collector objected that he never received any thing of this sort for a subscription, and that he could not accept them, for they belonged properly to her mother. The child went home much disappointed, and told her mother the whole. The mother immediately returned with her daughter to the collector, and requested him to accept the potatoes, saying, "Sir, I was once a poor blind pauper; but now, blessed be God, I know the value of the Gospel, and wish every body to know it too: and I thank God that I have a child who feels this concern for the poor heathen. About this time a neighbor came, and wishing to gratify the good woman and her child, purchased the potatoes, and gave the full value of them to the collector.

When Dr. Williams of Stroud related this little anecdote at the late anniversary meeting at Bristol, a person rose and said, "And I am the person who bought the potatoes."

Another little girl, in the same neighborhood

wishing to make her contributions also to the same cause, devised the following method:—

She made Dolls' Bonnets, and sent them to Gloucester for sale, applying the produce to the missionary cause.

These little anecdotes may provoke a smile—perhaps a tear; & will not the example of these little children excite in many an elder & wealthier reader a resolution to devote to God—a proportionate donation?

Pharisaism in miniature.—It was noticed in several newspapers a short time since, that a little girl in New-Haven had for some weeks abstained from the use of butter, and had given the avails to the Rev. Mr. Ward;—A lady in the town of _____, after reading the account to her little son of nine years old, asked him if he should be willing to do as the little girl had done: "Yes, ma'am," said he, "if they will put it in the newspapers." Don't laugh at the boy, he has not yet learned to conceal his heart.

From the Albany Plough Boy.

In 1810 the population of the United States was 7,323,903. By the recent official report of the secretary of the treasury, it appears that our population progresses in the ratio of 34 per cent. in ten years. Proceeding on this basis, for the next 80 years, which will terminate this century, we shall find the following result.

	1820	9,827,265 Inhabitants
30	13,168,534	
40	17,645,844	
50	23,644,433	
60	31,584,633	
70	42,325,908	
80	56,716,716	
90	76,000,399	
100	101,340,534	

Such a review as this ought to produce a salutary influence on all the busy actors who now figure on the American theatre.

The probability is, that not one mortal now in being, of mature age, will be seen on the face of the earth in 80 years; although many of our youth will reach that proud era of American glory.—What a solemn responsibility devolves on all the conspicuous actors of the present day, since this generation is destined to influence the happiness of one hundred millions of free born Americans in the short span of 80 years! This reflection offers to the contemplative mind, an extensive range. But I forbear, knowing the columns of the Plough Boy are destined to other objects.

SQUARE MILES OF THE STATES.

Maine,	40,000 Georgia,	62,000
New-Hampshire,	9,491 Kentucky,	50,000
Vermont,	10,837 Tennessee,	40,000
Massachusetts,	7,250 Ohio,	38,128
Rhode Island,	1,580 Indiana,	48,000
Connecticut,	4,764 Illinois,	54,000
New-York,	46,085 Louisiana,	45,000
New-Jersey,	8,320 Mississippi,	48,000
Pennsylvania,	46,300 Alabama,	47,000
Delaware,	2,120 Missouri,	55,000
Maryland,	14,000 Eastern States,	73,322
Virginia,	70,000 Middle States,	182,925
North Carolina,	49,000 Western States,	196,128
	South Carolina, 24,000 Southern States,	440,000

stand in her attendance on religious incidents and persevering in all the ways of self-sacrifice, but supporting her under severe, domestic afflictions and bereavement, and inspiring her with the joyful hope of a happy immortality.

Last sickness, though short was peculiarly distressing; she was exercised with almost incessant pain; but not a murmur dropped from her lips; her will was unreservedly resigned to her heavenly Father. To her husband, who expressed his fears, that she would not long continue; she replied, "the will of the Lord be done."

MEMOIRS OF MRS. SAVAGE.

S. T. ARMSTRONG, No. 50, Cornhill, has just published in a neat 18 mo. volume, bound 75 ct. boards, 63cts.

Memoirs of the Life and Character of Mrs. SARAH SAVAGE